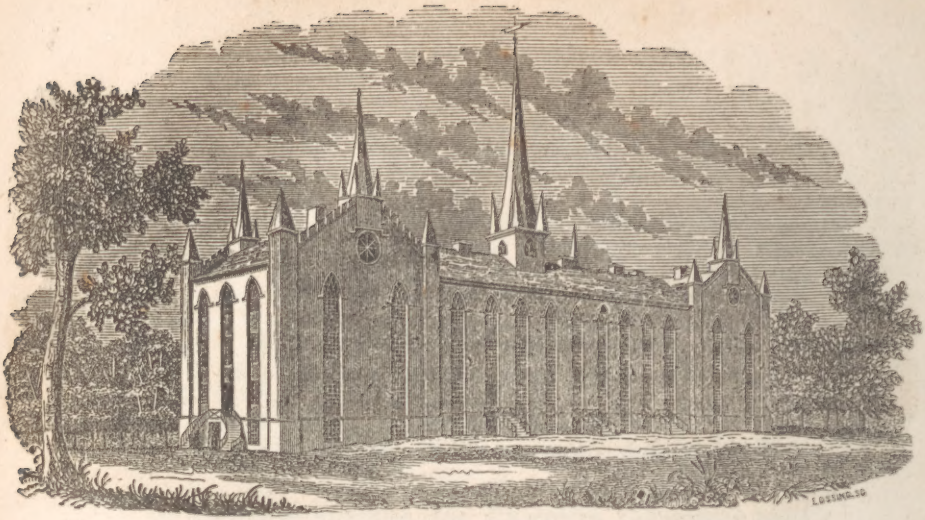
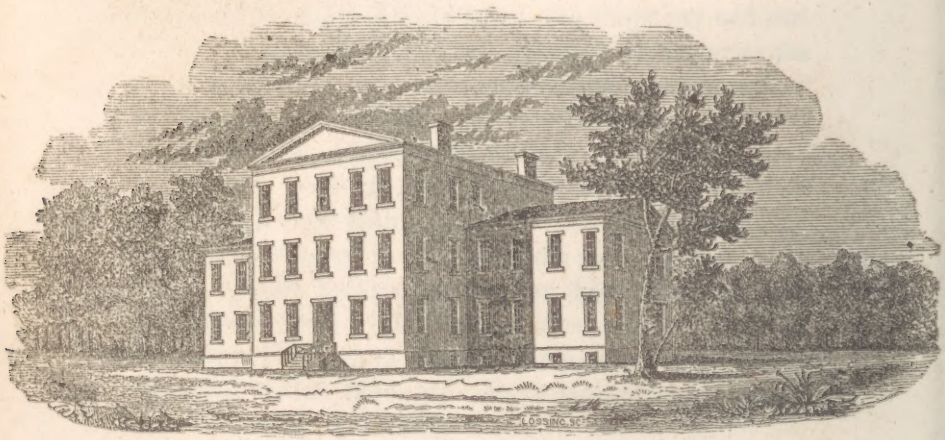


KENYON COLLEGE,

GAMBIER, OHIO.

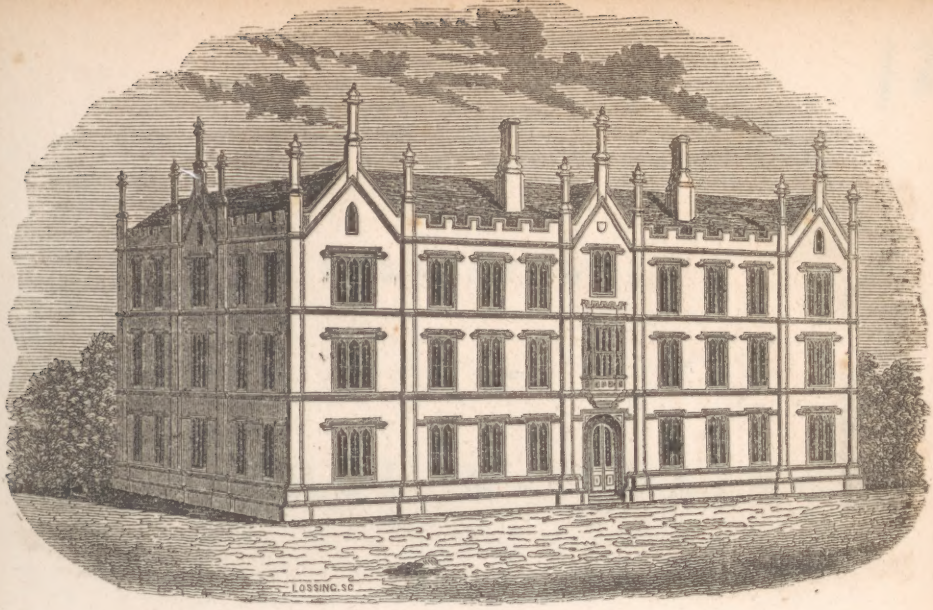
This edifice is of stone, and 190 feet long by 44 deep. The centre, with the spire, was erected in 1827–8, by Bishop Chase. The wings were added in 1834–5, under the present Bishop of Ohio, by subscriptions obtained in 1833.



MILNOR HALL;

THE JUNIOR PREPARATORY SCHOOL, OF KENYON COLLEGE.

This building is of brick, and was erected by means obtained in 1833, by the present Bishop of Ohio.



BEXLEY HALL;

For the Residence of Students of the Theological Seminary of the Diocese of Ohio.

This building is of brick, 100 feet long by 50 deep. The design was presented by an architect in London, and the means of erecting the building to its present state were given by friends in England, to Bishop M'Ilvaine. The exterior is completed, with the exception of the oriel window in front.

ROSSE CHAPEL.

This is the College-Chapel and the Parish Church. It is of stone. The foundations of a larger edifice were laid by Bishop Chase, and the walls raised to the floor. The length was shortened to the present dimensions, and the present building erected in 1836. With the exception of the basement room, which is the chapel for the daily college prayers, the interior is entirely unfinished, and can be used for worship only in the warm parts of the year.

12

AN

EARNEST WORD

FROM

BISHOP McILVAINE

IN BEHALF OF THE

CHURCH INSTITUTIONS

AT

GAMBIER, OHIO.

NEW-YORK:
PRINTED BY WILLIAM OSBORN,
88 William-street.

1843.

AN

EARNEST WORD FROM BISHOP McILVAINE, &c.

Brethren and Friends,

I have had the engravings which accompany this pamphlet, prepared for the purpose of showing at a glance what is now so fearfully in danger of being lost to the church. They exhibit the principal buildings of the institutions at Gambier. Besides these, are the residence of the Bishop, that of the President of Kenyon College, and five Professors' houses; not to speak of all the other buildings, such as store-houses, farm-houses, &c., which must of necessity pertain to an establishment situated, like that of Ohio, in the centre of a large domain of its own, and depending for support, to so great an extent, on the avails of agriculture. Now allow me to apprise you of the imminent danger impending over institutions around which the hopes of the church in the West, for a supply of ministers and missionaries to its immense regions and its growing millions, are concentrated.

All the while since I was first thought of for the Episcopate of Ohio, and consequently the oversight of the Theological Seminary of the diocese, and its College, there has been an average debt on that Institution of at least $20,000. It is now $30,000. Having already, in other publications, explained the causes of that debt, I need say no more at this time, than simply that it has arisen out of the single, earnest, necessary effort to make the institution and its lands available, as much as possible, to its great ends—in connection with the great pecuniary difficulties prevailing throughout the whole country, for several years last past. It cannot be allowed to increase any further. Much the larger part is owed to an estate in New-York, now in the hands of an administrator, who holds a mortgage upon all the real estate of the institution. The loan secured by that mortgage is now due. The administrator has been as indulgent already in regard to unpaid interest as could be expected. He will not withhold his hand from the lands unless the debt be forthwith discharged. The rest of the indebtedness is in the hands of divers creditors chiefly in the neighborhood, with whom the Institution has dealt. Many of these have obtained judgments, and only wait to see whether my present effort with the contemporaneous one in Ohio, will be so successful in obtaining relief, as to spare them the painful necessity of entering upon the personal property of the Institution. In some cases indeed, personal property has been seized. Our most valuable library, may be seized at any moment. All the per-

sonal property may be put under execution at any time, without any means of relief. Now what must be the consequence if the debt be not at once paid off? Consider, dear brethren! The *four thousand acres of lands* making the endowment, in the centre of which the buildings stand, the rents of which are depended on for support, the keeping of which is relied on for moral protection to the students, are considered worth, in common times, from 80 to 100,000 dollars. The buildings owned by the Institution thereupon are estimated as worth at least $75,000. The latter, of course, are of no use for the payment of debt. They are worth nothing but for a college. We must keep them or perish. The landed endowment is all that could be used for payment of debt. Suppose it be sold? It must *all* be sold to raise money enough, in these times, to meet the case. Or at the very best, so large a part (and that the most valuable) must be sold as entirely to ruin the endowment—take away all the income from that source and destroy the moral protection arising out of the holding under command so large a neighborhood. What then would be the consequence? The Theological Seminary receives no fees for instruction. The land was expected to be its support. Beyond an income of $450, it has nothing else. No college can hold its proper stand and rely merely on the fees of students. Especially cannot this be done in a new country. Eastern colleges have large endowments or annual grants from the states for the support of instructors. We have nothing but our land. You see then that the sale of our land would be the death of the institution. Here then is church-property, valued at between 165 and 185,000 dollars, certain of being lost to the church, to the cause of christian education, the cause of the gospel, if the friends of religion and learning do not come to its rescue. Nothing can be done by loan; because interest could not be paid. *There is no shadow of hope* but in the raising of the debt of $30,000 by donation. This is the precise state of the case, alarming, painful, and to me, most oppressive.

Now, my dear christian brethren, I have at the urgent request of the Trustees of the Institution, and of the Convention of the diocese of Ohio, taken on myself the most heavy burden of raising the required means—I know well *the times*—I know well how many christian hearts will be pained to think how little they can do as they would for an object so pressing, a crisis so dangerous. But the Lord reigneth—the Lord is gracious. The Lord loveth the Church and gave himself for it—The Lord has his people, among whom is enough and to spare for this and all the purposes of His cause. I can only state the case, urge the plea, wait in faith; then trust to Him to find the hearty and sufficient response.

I am now at the East, bearing my burden, entreating for help. But I would not leave my diocese, till I could come away enabled to assure my brethren elsewhere, that Episcopalians in Ohio, best knowing the value of the institutions for which I plead, and their debt and danger, are manifesting their sense of all, by diligent effort to do of their ability for the object. I have great pleasure in saying, that the present prospect is, that Ohio will convince the other dioceses, that they ought to help her, because she helps herself. I have divided my diocese into six parts; in each, I have set on foot one or more unpaid, clerical agencies. The agents visit every house in each part of their respective districts, and seek the least as well as the largest gifts, which the people are ready to make. This plan is now in operation—So far as I have heard of results, they are highly encouraging. The diocese of Ohio, will raise at least $10,000, I feel sure. If you knew how small are the majority of its parishes, how many are only Missionary stations, how many others are only one degree

above that rank in point of ability, you would say, as I trust you will, that this is evidence of earnestness, which ought to reach the hearts of Episcopalians in other dioceses. God grant that it may! Have compassion upon us, brethren! Think on us for good, and make speed to help us!

Since I came to the East, I have been much encouraged to see how much is felt on the subject, among those who know its details. The Bishops and other Clergy whom I have met, seem to think it impossible that the Church should not come forward, by her benevolent laity, and avert the impending calamity. From the Bishops of Connecticut, Pennsylvania, New-York, New-Jersey, North Carolina, Maryland, Virginia, Delaware, Indiana and Massachusetts, (being all with whom I have been able to communicate,) I have received a written expresson of their kind and earnest hope, that in their several dioceses, the friends of the Church will come to our help.

The past history of the institution is such as to make it most evident that, were it once set free from the bondage of debt and allowed to work out of chains, it would not only maintain itself but go on strengthening its position, enlarging its advantages for education, and daily gratifying more and more the just expectations of its friends. It is exceedingly questionable whether the institution can be produced in the United States which, while embracing so many departments, and furnishing so many Professors and other Teachers, as this, and *having so little to rely on besides the fees of students for support, has in the trying times of the last nine years*, come so near meeting its expenses. More trying times than those of the last four years cannot be expected hereafter. The reputation of the Institution, as to advantages of education, has never stood more favorably than at present. Give it freedom; take away its crushing load; let it feel, what it has never yet felt, deliverance from the discouragement of impending debts, and what reasonable expectation would it not fulfil?

I beg here to meet an idea which may not unnaturally arise to the reader, viz.—that the embarrassments referred to, have arisen out of some mismanagement at some time or other in the history of the Institution. This idea naturally grows out of the impression, that so much has been done for it, that without mismanagement it must have been unembarrassed. Let us see how this is. That much has been done, considering whence the aid has come, and the individual effort and liberality concerned in the doing, I desire heartily to acknowledge. Whether much has been done, considering what was *needed* in the case, is another question. Let it be remembered, that in order to obtain the benefit of a retired position, a large protective endowment of land, which while affording a barrier against injurious neighborhood, should have much growth to make in value, and thus ultimately enhance the means of the institution, it was necessary to establish it on new ground, where no facilities were already furnished. Hence, where its buildings, and its village and farms are now seen, there was only a forest without population when the institution was commenced. Had it been erected in a town, there would have been no need of all the expenditure which has been required for the erection of a Church, of Professors' houses, of store-houses, of farm-houses, and accommodations for all the people and trades which such an establishment required, besides all the buildings exclusively appropriated to education in its several branches, preparatory, under graduate, and theological. None of these could be expected of those who were to use them, because they must all be on the lands of the corporation, and every inhabitant a *tenant at will*. Hence the peculiar plan of the institution, in regard to

locality, however important, was of necessity more than usually expensive in its immediate demands. Now let it be considered that the institution embraces two preparatory schools, (junior and senior) a College, a Theological Seminary, each having its own instructors. And what has been done for them? In regard to buildings, not enough to finish the necessary edifices. It has been in the attempt to obtain houses which could not be dispensed with, for officers, for worship, for business, that a part of the present debt has been incurred. In regard to endowment, how much? The only income from endowment, other than that of land, is about $400 per annum, for a theological professor—more was once promised, but not paid. But was not the land purchased for an endowment? True; but the land was uncleared; it could only yield income in proportion as it should be cleared and fenced. It has been in the clearing of land for income, that another part of the debt has been incurred, and the highest estimate of income from lands and buildings, during the last eleven years, gives an average of $1272 per annum, exclusive of expenses. More than this was required to pay interest upon debt. Hence for the support of the Theological Seminary, the professors of which, since no fees are received from students, must depend exclusively on endowment—there is and has been no endowment but that yielding about $400 per annum. For the support of the College and preparatory schools—there has been nothing to look to but fees of students. Under these circumstances, whoever knows what it is to get up a flourishing College any where, especially in a new country, and in the woods; whoever knows what it is to get up, in addition, a Theological Seminary, with its *gratuitous* instruction; whoever knows how precarious is the stability of a college depending merely on receipts from students, in any part of the United States, but especially in the West, where zeal for a really good education has yet to be educated, where so many colleges are ever competing, by reduction of terms of tuition and grade of attainment, and where the last few years have so affected the number of students and their ability to pay; whoever is competent to appreciate these considerations, instead of taking it for granted that there must have been some mismanagement, will see, that, compared with what was necessary to set up a really respectable institution in so many branches, but little has been done for this, and the wonder ought to be, that it has done as well as it has.

Now then, dear friends and brethren, what shall be done? Will you permit so dear an interest to be lost? Consider what has already been done; what broad foundations of usefulness in literature and in the great cause of the gospel and the Church of Christ have been laid at Gambier; consider by what toil the work already done has been accomplished; how the benevolence of Christians in England and America has been poured out upon these walls; what hopes of future blessings to the souls of men for many generations have been fondly erected upon the stability of this institution. Shall all these hopes be blighted? Shall all these great works be ruined, and the Church in this Diocese be made to sit as a bereaved mother upon the grave of this her dearest child; "Rachel weeping for her children, and would not be comforted because they were not!"

Without the institutions at Gambier, what would be the reliance of the Church for ministers and missionaries in the immense regions of the West? Consider what, without any thought of fault-finding or complaint, I now proceed to state. Of all the clergy now in Ohio only *four* were educated at the General Theological Seminary in New-York, and of all that ever have been in Ohio, only *six* were educated at that institution. Out of our present min-

isters only *five* were educated at the Theological Seminary of Virginia; and *six* is the whole number that this Diocese has ever had from that source. Of those who have left the General Seminary, during the last eleven years, only *one* came to Ohio. The same is the case nearly as to the Seminary in Virginia. What should we do for clergymen if our only reliance were on those institutions? But what is the aid which the diocese has derived from its own Institution? Out of its fifty-nine clergymen, *twenty-seven* were educated in part or entirely at Gambier; while others who were also educated in part, or entirely, there, are found laboring in New-Hampshire, both Dioceses of New-York, Pennsylvania, Virginia, Indiana, Michigan, Illinois and Kentucky.

These facts furnish a fair showing of the condition we should be in without our College and Seminary. The excessive difficulty which the Bishops of other western dioceses find in obtaining clergymen from the East, even when they go themselves and try to pursuade men to come is a most impressive confirmation of what these facts should teach us. My entire certainty, derived from experience and all observation is that we cannot look for clergymen any where but to western institutions, and that by far the best laborers for our western parishes, the most contented, and permanent, and efficient, must be expected to come out of the young men grown up and educated in the West.

Now, with all these views and statements before them, will not Episcopalians determine, each for himself, that he will do all he can, after a serious and conscientious consideration of his ability, to avert the threatened calamity, and liberate our Institution from its bondage and oppression. Think, brethren, what a disgrace, as well as loss, it would be to us all, should this work of so many years, so much labor, so much benevolent zeal, and of such vast importance, be allowed to perish! How then could we answer to God for our stewardship? What if some other denomination of Christians, with more readiness to employ their worldly goods for the glory of God and the good of men, should come in, and finding these goodly buildings and all this valuable domain forsaken of their proper guardians and stewards and about to be sacrificed under the claims of creditors, should become the possessors, and here establish their strong-hold, while our young men, and especially our candidates for the ministry, were disbanded and sent out, as wanderers on the face of the earth, searching for an education in harmony with the Church in which they have been trained and to which they are consecrated. Could we endure this? Are we prepared for such mortification, such shame? Once incurred, how could it be taken away? Lose our present institution, and when should we have another? But I do trust all this is impossible. Force the sale of lands, in these times, and we are hopeless. But you surely will not allow this. You will not permit what has been so sacredly set apart for the glory of God and the promotion of the gospel, through the education of your children and children's children to the remotest generations, to pass into any other use. I know well how hard is the pressure upon the pecuniary means of our whole population, in these evil days. Precisely the condition of things which would make the sale of land so ruinous to the institution, makes it the more difficult for you to prevent such sale. And therefore, I do not suppose that what is necessary to be obtained from you, can be *easily* given, without any sense of the operation of solemn principle and duty calling upon you to deny yourselves for the sake of Him "who when He was rich for our sakes became poor that we through his poverty might be rich." I do not solicit merely what you can give without feeling that you have parted with it. A weight

of such magnitude cannot be lifted in these times of pecuniary distress, unless the opposite scale be filled with heavier contributions than mere superfluities. If we are to rescue our beloved institution from the deep waters which are rising to overwhelm it, the *consciences* of christian people must come to the task; a serious examination of duty to God and man, a solemn sense of what worldly goods are given for, and what is really their highest worth and use, and what is the responsibility which men are under for their employment, must be brought to bear upon the work. Brethren, if you only consider what you can *conveniently* do, in such times as these, for this object; what you can give to God, without its costing you any thing, without its calling for any effort, any sacrifice, any denial of a worldly, or selfish feeling, the prospect of relief will be discouraging indeed. I trust you will not only see that there is need of the strong and general exertion of decided christian principle to find, and to bring out, what the emergency calls for; but that you will be ready to meet the necessity by denying yourselves that you may have to give to that which needeth. If it be true that "man doth not live by bread only but by every word which proceedeth out of the mouth of God;" it is likewise true that man is not enriched by the *possession* of property only, but in a far higher and better sense, and measure, by every *gift* of property, made under guidance of wisdom, and out of love to God. Such be our wealth when we come to give account of our stewardship! It will be of more comfort in the hour of death, than the possession of millions of gold and silver. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

Affectionately commending the cause to your kindness and prayers, I remain, brethren,

Your brother in the Lord,

CHARLES P. McILVAINE,

New-York, June 27th, 1843. *Bishop of Ohio.*